Mewu

ornament and a silk tassel. (1) Their jewelry they buy from the 292

1. Compare Hermanns 3), page 33, 34.

Chinese.

Hair Style

The Fantzu wear their hair cut short; it is only at the parting 302 ●
th[illegible] many men still wear a small, thin braid that looks like a rat tail. Their method of cutting hair is still very primitive. They use an old sickle that is no longer good for cutting grass, and they sharpen it after a fashion on suitable stones found in the field. In contrast to the Chinese, the Fantzu, oddly enough, cut their hair from the top down. Only the sorcerers (bömi-bu) wear long hair, which they wrap in a head scarf. Their beards they pluck out, like the Chinese, with brass tweezers which they carry on their rosaries or on a chain around their necks. Only lamas occasionally wear beards. /14/

The women wear a very complicated coiffure. Little girls of six or seven have their hair dressed for the first time. The style consists of three rather thick braids that hang down from the parting and many smaller, thin braids on the sides, held together above the ears with a special ornament. The coiffure of the women is the same, except that they wear many more braids that hang far down and are held together with a complicated ornament. (1) Beside the two

1. A similar ornament of another nomad tribe is shown in Hermanns 3), illustration 51.

center braids, the woman wears 80 to 100 thin braids on either side. These braids must reach to the knees. Since a woman's hair is often not long enough or thick enough for this type of coiffure, she buys switches from Chinese traders.

For the rest, the Tibetans do not know very much about caring 515
for their bodies. They do not wash, and their bodies are covered with a black film of dirt. Since they also do not wash their furs, conditions are ideal for the propagation of body lice. The Fantzu wash only their mouth, face and hands, with cold water. They do not use a wash basin for this, but take a mouthful of water from a pottery jug, rinse out their mouths, then spit out the water into their hands and use it to wash their face and hands. After washing, they rub butter into their face. After eating, too, if they have

mewu

with the customary fork and with a stock that often has a beautiful 411
silver mounting. These old-fashioned guns are still being made in Ho-chou. Within the last four years, however, many comparatively modern guns have been sold to the Fantzu by escaped Chinese soldiers who were racked with hunger. /16/ These modern weapons often still have forks which are chiefly made in Labrang.

Their swords (2) are about one meter long. They are not worn

2. Rockhill, Plate 22.

on a sword belt, but are stuck through the belt or the hip cord in front, so that they rest almost horizontally. The haft and scabbard are usually richly decorated with silver mountings set with corals.

A knife about 30 centimeters long hangs at their side, its handle and sheath consisting of brass or silver.

The women wear large silver ear pendants, richly set with corals 301
and turquoises. Little girls at the age of 7 or 8 get their first ear- 302
rings, mostly of simple brass. Finger rings (3) of silver or copper,

3. Rockhill, Plate 5.

also set with corals and turquoises, are worn on the left hand. Neck rings or necklaces are not worn. Special emphasis is put on hair ornaments. When the young girls get their first hairdo, the side braids are, as we have said, held together by a special ornament. This consists of cloth which the women themselves sew and trim with corals. (4)

4. For a description of women's hairdo compare Rockhill, page 690.

An important tool of the women, which has at the same time 301
developed into an ornament, is an anchor-shaped double hook of 234
brass, known in Tibetan as sao-sou (Chinese: nai-k'o, "milking 413
hook"). (1) It is usually set with a few corals. It is always worn

1. Illustrated in Futterer 6), Vol. I, page 34.

at the belt and is used by the women to hold the pail when milking. Sometimes their belt or hip cord is also ornamented with strips of red cloth and tassels.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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last steep climb entailed much dragging and coaxing of our tired-out mules.

Mi-li can scarcely be called a town, as it is practically nothing but a large monastery inhabited almost entirely by lamas and by men who work for the lamas. There are scarcely any genuine "black men" as the Tibetans call laymen. This expression, I believe, originates in the long black hair worn by the lay population, in contradistinction to the shaven heads of the monks.

A very picturesque place is Mi-li, with its well-built white houses, numbering perhaps a hundred separate buildings, situated on a steeply sloping hillside with fine woods overhanging it. The king's palace is a remarkably fine building, three storeys high, and measuring nearly 100 yards square, constructed of solid masonry, whitewashed all over the outside.

Coming from China into Tibet one cannot help being struck by the superiority of the houses of the Tibetans to those of the Chinese. The Tibetan villager erects a really solid building of stone and mud with woodwork of good massive beams, always two storeys and often three storeys high, a house that is evidently meant to last and which gives him and his family plenty of room. The Chinaman of the same class is usually content with what in comparison is a miserable shanty. The cold climate of Tibet no doubt makes a more substantial house necessary, and another reason for the contrast may be found in the tendency which the Chinese have even in villages to crowd together, so that there is no room for the building of more commodious houses.

I was not the first European to visit Mi-li, for Mr Amundsen[1], a Swedish missionary, had passed through here a year before on his way from Ta-chien-lu to Ta-li Fu. He entered the country with what one may call proper introductions, in the shape of passports from the Chinese officials and from the Tibetan ruler of Chia-la, the state of which Ta-chien-lu is the capital. He also halted some days on the Mi-li border to allow time for the news

[1] I believe M. Bonin also visited Mi-li in 1897. My road cuts the route taken by these two travellers almost at right angles, so that I did not have to go over trodden ground.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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Border AE3

000 On the 28th March we reached Chung-tien after a march of nearly 20 miles over grass plains and low spurs, the first bit of level going we had had since leaving the S Chien-ch'ang valley nearly a month before.

ST The town contains some 300 houses, and we found a ●302 sort of inn to put up in, kept by a Chinaman whose Tibetan 191 wife plaited her red hair in seven pigtails. The inhabitants of the town are most of them of mixed Chinese and Tibetan descent. They dress like Chinamen, but usually speak S Tibetan among themselves, though they can talk Chinese.

ST Chung-tien, or Che-tang to give the place its correct 631 Tibetan name, is a town of the *t'ing* class, and there is a 622 Chinese official of that rank here. But he has no real authority. The rulers of the country are to be found in the S large monastery which is situated a little further along the ST plain on the road to A-tun-tzŭ. Here there are said to be [651] 3,300 lamas. The taxation of the laymen to support the ecclesiastics is very heavy, and many families are leaving the district.

Everyone in Chung-tien, including the Chinese *chih-t'ing* is completely under the thumb of the lamas. I tried to hire a mule or two to ease my animals, but found it impossible to do so. The mule owners were quite willing, but they said that on their return they would certainly be beaten by the lamas for venturing to assist a foreigner. The Chung-tien lamas seem to be a truculent lot. Their demeanour when I passed the monastery the next day was S certainly not friendly.

ST It is curious how little impression the civilisation and 177 customs of the Chinese have produced on the Tibetans. Elsewhere, one of the principal characteristics of Chinese expansion is its power of absorbing other races. The greater part of the inhabitants of southern and western China are doubtless of aboriginal stock with a certain admixture of the real Chinese race. Yet the Chinaman of Yün-nan or Kuang-tung is thoroughly Chinese in his customs and ways of thought.

The process of absorption can still be seen actually going on in Yün-nan. I have found Lo-lo villages in all stages. It begins as a rule with the men learning to read Chinese, and adopting Chinese dress. Gradually they will